

ARTICLES AGREED VPON

by the Archbishops and Bishops
of both Prouinces, and the
whole Cleargie:

In the Conuocation holden at L O N D O N,
in the yeere 1562.

For the auoiding of diuersities of opini-
ons, and for the stablishing of consent
touching true Religion.

Reprinted by His Maiesties Commandement: with
His Royall Declaration prefixed
thereunto.



L O N D O N,
Printed by BONHAM NORTON, and IOHN BILL,
Printers to the King's most Excellent Maiestie.

M. D C. XXV III.

ARTICLES

AGREED UPON

By the Archbishops and Bishops
of both Provinces and the
whole Clergy:

Under Correction John W. Norton
in the year 1562

For the avoiding of diversity of opi-
ons, and for the establishing of con-
stant and religious

Agreed by His Majesty's Commandment
His Majesty's Decree printed
otherwise



L O N D O N

Printed by Thomas Norton, and John But-
ter, at the Kings Arms in Fleet Street

M D C XXVII



HIS MAIESTIES DECLARATION.



Being by Gods ordinance, according to Our iust Title, Defender of the Faith, and supreme Governour of the Church, within these Our Dominions, Wee hold it most agreeable to this Our Kingly Office, and Our owne Religious Zeale, to conserue and maintaine the Church committed to Our charge in the vnitie of true Religion, and in the bond of peace: and not to suffer vnnecessary Disputations,

rations, altercations, or questions to be
 rayzed, which may nourish faction both in
 the Church and Common-wealth. Wee
 haue therefore upon mature deliberati-
 on, and with the aduise of so many of
 Our Bishôps as might conueniently bee cal-
 led together, thought fute to make this De-
 claration following. That the Articles of
 the Church of England (which haue been al-
 lowed and authorized heretofore, and which
 Our Clergie generally haue subscribed vnto)
 doe containe the true doctrine of the Church
 of England, agreeable to Gods word: which
 Wee doe therefore ratifie and confirme, re-
 quiring all Our louing Subiects to continue
 in the vniforme profession thereof; and pro-
 hibiting the least difference from the sayd
 Articles, which to that end Wee commaund
 to be new printed, and this Our declaration
 to be published therewith.

That We are supream Governour of the
 Church

Church of England: and that if any difference arise about the externall policie, concerning Injunctions, Canons, or other Constitutions what power thereto belonging: the Clergie in their Conuocation is to order and settle them, hauing first obtained leaue vnder Our broad Scale so to doe: and Wee approving their sayd Ordinances and Constitutions, prouiding that none be made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them: the Bishops and Clergie, from time to time in Conuocation, vpon their humble desire shall haue licence vnder Our broad Scale, to deliberate of, and to doe all such things, as being made plaine by them, & assented vnto by Vs, shall concerne the settled continuance of the doctrine & discipline of the Church of England now established:

from which We will not endure any varying,
or departing in the least degree.

That for the present, though some differences haue been ill raised, yet We take comfort in this, that all Clergie-men within Our Realme, haue alwayes most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true vsuall literall meaning of the sayd Articles, and that euen in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to bee for them, which is an argument againe, that none of them intend any desertion of the Articles established.

That therefore in these booke curious and unhappy differences, which haue for so many hundred yeeres, in different times and places, exercised the Church of Christ: Wee will that all further curious search be layd aside, and these disputes shut vp in Gods promises,

Mr Buxton in
his answer to
Barlow c. 1. p. 4
saith that the
Articles of Religion
are altered in y^e
27th, 15th, & 28th
31 Articles.

mises, as they be generally set forth to vs, in the holy Scriptures; and the generall meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach, to draw the Article aside any way; but shall submit to it in the plaine and full meaning thereof: And shall not put his owne sense or Comment to bee the meaning of the Article, but shal take it in the literall and Grammaticall sense.

That if any publique Reader in either Our Uniuersities, or any Head or Master of a Colledge, or any other person respectiue in either of them, shall affixe any new sense to any Article, or shall publicly reade, determine, or hold any publique disputation, or suffer any such to bee held either way in either the Uniuersities or Colledges respectiue; or if any Diuine in the Uniuersities shall preach or print any thing either way, o-

ther then is already established in Conuoca-
tion with Our Royall assent: be or they the
offenders, shall bee liable to Our displea-
sure, and the Churches censure in Our Com-
mission Ecclesiasticall, as well as any o-
ther: and Wee will see there shall
bee due execution vpon
them.



ARTICLES OF RELIGION.

I. Of Faith in the holy TRINITY.

There is but one living and true God, everlasting, without body, without passions, or human power, without image, and without like; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Sonne, and holy Ghost.

¶ Of the Word or Sonne of God which was made very man.

The Sonne, which is the Word of the father, begotten from everlasting of the father, the very and eternal God, of one substance with the father, took mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person,

Article of Religion
tiener to be buried, and to be buried, very good
and holy man, was truly buried, was crucified,
dead, and buried, to reconcile his father to us, and
to be a sacrifice, not only for original guilt, but also
for all actual sinnes of men.

3.
¶ Of the going downe of Christ
into Hell.

As Christ died for vs, and was buried: so also is
it to be beleued that he went downe into hell.

4.
¶ Of the Resurrection of Christ.

Christ did truly rise againe from death, and
tooke againe his body, with flesh, bones, and all
things appertaining to the perfection of mans na-
ture, wherewith he ascended into heauen, and there
sitteth, vntill hee returne to iudge all men at the last
day.

5.
¶ Of the holy Ghost.

The holy Ghost, proceeding from the Father and
the Sonne, is of one Substance, Maiestie and
Glozy, with the Father and the Sonne, very
and eternall God.

6.
¶ Of the sufficiencie of the holy Scriptures
for Saluation.

In the holy Scriptures containeth all things necessa-
ry to saluation: so that whatsoever is not read
therein, nor may bee proued thereby, is not to bee
required of any man, that it should bee beleued as

Articles of Religion.

an Article of the faith, as bee thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand these Canonick Bookes of the Old and New Testament, of whose authoritie was neuer any doubt in the Church.

Of the names and number of the

Canonick Bookes.

Genesis.

Exodus.

Leuiticus.

Numeri.

Deuteronomium.

Iosue.

Iudges.

Ruth.

The 1. Booke of Samuel.

The 2. Booke of Samuel.

The 1. Booke of Kings.

The 2. Booke of Kings.

The 1. Booke of Chron.

The 2. Booke of Chron.

The 1. Booke of Esdras.

The 2. Booke of Esdras.

The Booke of Ester.

The Booke of Iob.

The Psalmes.

The Proverbs.

Ecclesiast. or Preacher.

Cantica, or Songs of Salom.

4. Prophets the greater.

12. Prophets the lesse.

And the other Bookes. (as Hierome saith) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine. Such are these following.

The 3. Booke of Esdras.

The 4. Booke of Esdras.

The Booke of Tobias.

The Booke of Iudeth.

The rest of the Booke of

Hester.

The Booke of Wisdom.

Iesus the sonne of Sirach.

Baruch the Prophet.

The Song of the three chil-

dren.

The Story of Susanna.

Of Bel and the Dragon.

The prayer of Manasses.

The 1. Booke of Maccabees.

The 2. Booke of Maccabees.

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to all the Doctrines of the New Testament, as they
are commonly received; nor do we receive and account
them Canonically.

¶ Of the Old Testament.

The Old Testament is not contrary to the New,
for both in the Old and New Testament ever-
lasting life is offered to mankind by Christ, who is
the only Mediator betweene God and man, being
both God and man. Wherefore they are not to be
heard, which feigne, that the old fathers did looke
onely for transitory promises. Although the Law
given from God by Moses, as touching Ceremo-
nies and Rites, doe not bind Christian men, nor the
civill precepts thereof ought of necessitie to be recei-
ved in any Common wealth; yet notwithstanding,
no Christian man whatsoever, is free from the obe-
dience of the Commandements, which are called
Mozall.

8.

¶ Of the three Creeds.

The three Creeds, Nicene Crede, Athanasius
Crede, and that which is commonly called the
Apostles Crede, ought thoroughly to be received and
believed: for they may bee proved by most certaine
warrants of holy Scripture.

dren.

9.

¶ Of original birth or sinne.

Originnall sinne standeth not in the following of
Adam, as the Pelagians doe badly talke, but
in the fault and corruption of the nature of every
man

*Wolsey's Sonnet
had 40 to Althea
Angus's Creed.
3 symbols.
symbol by
S. Irenaeus in his
ALLIANCE, c. 4. p. 199.*

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faith only, is a most wholesome doctrine, and very full of comfort, as more largely is exprest in the Homily of Justification.

¶ Of good workes.

Albeit that good workes, which are the fruits of faith, and follow after Justification, cannot put away our sinnes, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively faith, in so much that by them a lively faith may be as evidently knowne, as a tree discerned by the fruit.

13.

¶ Of workes before Iustification.

Workes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, inasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or as the Schoole Authors say, deserve grace of congruence: yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sinne.

14.

¶ Of workes of Supererogation.

Voluntary workes besides, our and above Gods Commandements, which they call workes of Supererogation, cannot be taught without arrogancie and impietie. For by them men doe

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doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake, then of bounden duety is required: whereas Christ saith plainly, when ye haue done all that are commanded to you, say: Wee are vnpoſſible ſervants.

¶ Of Christ alone without ſinne.

Christ in the truth of our nature, was made like vnto vs in all things (sinne onely except) from which he was clearely void, both in his flesh, and in his Spirit. He came to be a Lambe without spot, who by sacrifice of himſelfe once made, should take away the finnes of the world: and sinne (as S. Iohn saith) was not in him. But all wee the rest, (although baptized, and borne againe in Christ) yet offend in many things, & if wee say we haue no sin, we deceiue our selues, and the truth is not in vs.

¶ Of ſinne after Baptisme.

Not every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and impardonable. Wherefore, the grant of repentance is not to bee denied to such as fall into sinne after Baptisme. After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to be considered, which say they can no more sinne as long as they liue here, or denie the place of forgiveness to such as truly repent.

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144 y^e Articles of Lauder
the first rule of
the 10th Article

17.

Of Predestination and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom hee hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefite of God, bee called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee iustified freely: they be made sonnes of God by adoption: they be made like the Image of his onely begotten Son Iesus Christ: they walke religiously in good works, and at length by Gods mercy, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweete, pleasant, and unspeakable comfort to godly persons, and such as feele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doeth greatly establish and confirme their faith of eternall salvation to be enjoyed through Christ, as because it doeth feruently kinde their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doeth

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doeth thrust them either into desperation, or into recklesnesse of most vncleane liuing, no lesse perillous then desperation.

Furthermore, wee must receiue Gods promises, in such wise, as they be generally set forth to vs in holy Scripture: and in our doings, that will of God is to be followed, which wee haue expressely declared vnto vs in the word of God.

18.

¶ Of obtaining eternall saluation, onely by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saued by the law or sect which hee professeth, so that hee bee diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs onely the Name of Iesus Christ, whereby men must bee saued,

19.

Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministered, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Ierusalem, Alexandria, and Antioch haue erred: So also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

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¶ Of the authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witnes and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to bee beleueed for necessity of saluation.

¶ Of the authority of generall Councils.

Generall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they bee an assembly of men, whereof all be not gouerned with the Spirit and word of God) they may erre, and sometime haue erred, even in things pertaining vnto God. Wherefore things ordained by them as necessary to saluation, haue neither strength nor authority, vnlesse it may be declared that they be taken out of holy Scripture.

¶ Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images, as of reliques, and also invocation of Saints,

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Saints, is a fond thing, vainely invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God.

¶ Of ministring in the Congregation.

It is not lawfull for any man to take upon him the office of publique preaching, or ministring the Sacraments in the Congregation, before hee bee lawfully called, and sent to execute the same. And those wee ought to iudge lawfully called and sent, which be chosen and called to this worke by men, who haue publique authority giuen vpon them in the Congregation, to call and send Ministers into the Lords vineyard.

¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

It is a thing plainely repugnant to the word of God, and the custome of the Primitive Church, to haue publique prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

¶ Of the Sacraments.

Sacraments, ordained of Christ, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnessses, and effectual signes of grace and Gods good will towards vs, by the which hee doeth worke inuiscibly in vs,

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and doeth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to bee counted for Sacraments of the Gospel, being such as haue growne, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to bee gazed vpon, or to bee carried about, but that wee should duely vse them. And in such onely, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to themselves damnation, as S. Paul saith.

26.

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministracion of the word and Sacraments: yet forasmuch as they do not the same in their owne name, but in Christs, and doe minister by his commission and authoritie, wee may vse their ministry, both in hearing the word of God, and in the receiuing of the Sacraments.

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ments. Neither is the effect of Christs ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly, doe receive the Sacraments ministered vnto them, which be effectuell, because of Christs institution and promise, although they be ministered by euill men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of euill Ministers, and that they be accused by those that haue knowledge of their offences: and finally being found guilty, by iust iudgment, be deposed.

27. Of Baptisme,

Baptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that be not Christened: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Concupiscence remaineth after Bapt. see Art. 9.

In the Rubric of the Lit. - Doubt ye not but stand by solemnly. He hath given vnto him the Kingdom of Heav. and Earth. participation of his everlasting Kingd. in the office for private B. - they be doubtles so fasted. in the Rubr. of confirm. But

28.

Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them

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themselves one to another: but rather it is a Sacrament of our redemption by Christs death. And much that to such as rightly, worthily, and with faith receive the same, the bread which wee breake, is a partaking of the Body of Christ: and likewise the cup of blessing, is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper onely after an heavenly and spiritual manner. And the meane whereby the Body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, or worshipped.

¶ Of the wicked which eat not the Body of Christ in the use of the Lords Supper.

The wicked, and such as be void of a lively faith, although they doe carnally and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ: but rather to their condemnation do eate and drinke the signe or Sacrament of so great a thing.

¶ Of

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The Sacrament of the Lords Supper to be duely to the Lay people distributed in both parts of the Lords Sacrament, by Christs ordinance and commandment ought to be ministred to all Christian men alike.

¶ Of the one oblation of Christ finished

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actual, and there is none other satisfaction for sin, but that alone. Therefore the sacrifice of Calvary, in the which it was commonly said, that the Christ did offer Christ for the quick and the dead, to have remission of paine or guilt, were blasphemous fables and dangerous deceits.

¶ Of the Marriage of Priests.
Bishops, Priests, and Deacons, are not commanded by Gods Law, either to take the estate of single life, or to abstaine from marriage: Therefore it is lawfull also for them, as for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serve better to godliness.

33

¶ Of excommunicate persons, how they

That person which by open denunciation of the Church is rightly cut off from the body of the Church,

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Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publicane, until he be openly reconciled by Penitence, and received into the Church by a Judge that hath authority thereunto.

34.

¶ Of the Traditions of the Church.

It is not necessarie that Traditions and Ceremonies be in all places one, or utterly like, for at all times they haue bene diuers; and may be changed according to the diuersitie of Countries, times, and men's manners, so that nothing be ordained against Gods word. Whosoever through his priuate iudgement, willingly and purposely doeth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approued by common authoritie, ought to be rebuked openly, (that other may feare to doe the like) as he that offendeth against the common Order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weak brethren.

¶ Every particular or nationall Church, hath authority to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained only by mans authority, so that all things be done to edifying.

35.

¶ Of Homilies.

The second Booke of Homilies, the severall titles whereof wee haue learned under this Article, doeth containe godly and wholesome Doctrine, and

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and necessary for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the first: and therefore wee iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

Of the names of the Homilies.

OF the right use of the Church.

Against all Idolatrie.

Of the repairing and keeping of Churches.

Of good workes, first of fasting.

Against gluttony and drunkennes.

Against excess of apparel.

Of Prayer.

Of the place and time of Prayer.

That common Prayers and Sacraments ought to be ministered in a knowne tongue.

Of the reuerent estimation of Gods word.

Of almes doing.

Of the Nativity of Christ.

Of the Passion of Christ.

Of the Resurrection of Christ.

Of the worthy receiving of the Sacrament of the Body and Blood of Christ.

Of the gifts of the holy Ghost.

For the Rogation dayes.

Of the state of Matrimony.

Of Repentance.

Against Idleness.

Against Rebellion.

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¶ Of consecration of Bishops and Ministers.

The Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the first, and confirmed at the same time by authority of Parliament, doeth containe all things necessary to such Consecration and ordering: neither hath it any thing, that of it selfe is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the Rites of that booke, since the second yeere of the aforesaid King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, wee decree all such to be rightly, orderly, and lawfully consecrated & ordered.

¶ Of the Ciuill Magistrates.

The Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, unto whom the chiefe gouernement of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes doeth appertaine, and is not, nor ought to be subject to any forreine Iurisdiction.

Where wee attribute to the Queenes Maiestie the chiefe gouernement, by which titles wee understand the mindes of some dangerous folkes to be offended: wee giue not to our Princes the ministering, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth

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forth by Elizabeth our Queene. Decreeing plainly
 terrible: but that more p[er]uasive subiects us to
 haue bene given alwayes to all godly Christians in
 holy Scriptures by God himselfe, that in what they
 should rule all estates and degrees committed to
 their charge by God, whether they be Ecclesiasticall
 or Temporall, and restraime with the Ciuill sword
 the stubborne and euill doers.

The Bishop of Rome hath no Jurisdiction in
 this Realme of Englande.

The Lawes of the Realme may punish Christi-
 an men with death, for heynous and grievous of-
 fences.

It is lawfull for Christian men, at the commun-
 dement of the Magistrate, to beare weapons, and
 serue in the warres.

38.

¶ Of Christian mens goods, which are
 not common.

The riches and goods of Christians are not com-
 mon, as touching the right, title, and possession
 of the same, as certaine Anabaptists do falsely boast.
 Notwithstanding, every man ought of such things
 as he possesseth, liberally to giue almes to the poore,
 according to his abilitie.

39.

Of a Christian mans oath.

As wee confesse thataine and rash swearing is
 forbidden Christian men by our Lord Iesus
 Christ, and James his Apostle: So we iudge that
 Christian Religion doeth not prohibe, but that a

D 3

may

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man may knowe howe the same should be
in a state of faith and charity, to be done according
to the prophete teaching, in faith, iudgement,
and good. *Assemble*
in our rubric
sent

His booke of Articles before rehearsed, is againe
approoued, and allowed to be holden and exe-
cuted within the Realme, by the assent and con-
sent of our Soueraigne Lady, ELIZABETH by
the grace of God, of England, France and Ireland Queene,
Defender of the Faith, &c. Which Articles were delibe-
rately read, and confirmed againe by the subscription of
the hand of the Archbishop and Bishops of the vpper
House, and by the subscription of the whole Cleargie in
the neather House in their Conuocation, in the yeere of
our Lord 1571.

THE TABLE.

1. **O**F faith in the Trintie.
2. **O**F Christ the Sonne of God.
3. **O**F his going downe into Hell.
4. **O**F his Resurrection.
5. **O**F the holy Ghost.
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7. **O**F the olde Testament.
8. **O**F the three Creedes.
9. **O**F the originall sinne.
10. **O**F Free-will.
11. **O**F Iustificacion.

The Table.

- 12 Of good Workes.
- 13 Of Workes before Iustification.
- 14 Of Workes of Supererogation.
- 15 Of Christ alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of Predestination and Election.
- 18 Of obtaining saluation by Christ.
- 19 Of the Church.
- 20 Of the authority of the Church.
- 21 Of the authority of the Generall Councels.
- 22 Of Purgatory. *Imagines, Reliquies, Invocation of Saints.*
- 23 Of ministring in the Congregation.
- 24 Of speaking in the Congregation.
- 25 Of the Sacraments.
- 26 Of the worthinesse of Ministers.
- 27 Of Baptisme.
- 28 Of the Lords Supper.
- 29 Of the wicked which eate not the body of Christ.
- 30 Of both kindes.
- 31 Of Christs one oblation.
- 32 Of the Marriage of Priests.
- 33 Of Excommunicate persons.
- 34 Of Traditions of the Church.
- 35 Of Homilies.
- 36 Of Consecration of Ministers.
- 37 Of Ciuill Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans oath.
- 40 Of the Ratification.

F I N I S.